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CONDITIONS.

THE CHRISTIAN SECRETARY.

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DR. MILNOR'S VISIT TO THE ISLE OF WIGHT.

We are indebted, says the New-York Observer,
to the Rev. Dr. Milnor for permission to
copy from his journal, the following account of
his recent visit to those scenes in the Isle of
Wight which are so beautifully described by
Leigh Richmond in the "Dairyman's Daughter,"
the "Young Cottager" and "the African
Servant." Such parts of these extracts as
were appropriate to the occasion, were read by
the Doctor before the Tract meeting at Masonic
Hall last week, and were listened to with
deep interest.

Rev. Mr. M. kindly proposed to accompany us
to-day in a part of our ride through the island.
They went in a one horse carriage, and we
with a fine pair of horses and an excellent
coach immediately after breakfasting with Mr.
S. And now at the close of our journey, I
find myself utterly incompetent to describe the
scenes of natural grandeur and beauty through
which we have this day passed. I had often
read and heard of them, but the actual view
surpassed every expectation I had formed.

The town of Ryde, where we spent the last
two nights, and enjoyed so sweet a Sabbath,
is opposite Portsmouth. It is situated on the
side of a hill of considerable height, and affords
a fine view of Portsmouth and its cele-
brated harbor, and also of several other im-
portant naval stations in the neighborhood. Some
of its houses are elegant, and all present a neat
appearance, with great attention on the part of
their occupants to the cultivation in front and
around them, of trees shrubbery; so easy a
species of ornament, and affording such a great
addition to the beauty of a dwelling, that one
is surprised it should be any where neglected.
Yet in all the villages we saw in France, the
color of filth and mud seemed more agreeable
to their inhabitants than that of flowers, and a
glaring sun-shine, when it could be had, pre-
ferred to the relief which the English think is
afforded by overshadowing foliage.

The pier on which the steam-boat lands her
passengers, extends about the third of a mile
out into the bay, and supplies what the town
does not, a level and very pleasant promenade.
In the vicinity of Ryde are several noblemen's
and gentlemen's country seats, in which great
attention has been paid to choice of situation,
and simple elegance in their construction and
decoration. At the commencement of our
ride, the weather looked a little inauspicious,
but it soon cleared off and became very pleasant.
Our road was not very broad, but smooth
and winding, bordered on each side by luxuri-
ant hedges, and often by lofty trees. The cir-
cuitous course of the road over hill and dale
sometimes conducted us close to the waterside,
and presented a full view of the noble harbor
of Portsmouth in the first part of our ride, and
subsequently of the great Atlantic, and then
freeding a little and suffering the temporary
interruption of our prospect by intervening
hills, only increased our delight at emerg-
ing again upon a more extensive prospect.

Every one knows how a change of position will
alter the appearance of a landscape and dis-
close at every varied view new beauties. Here
we enjoyed this pleasure in a high degree; and
besides seeing every object in a variety of views,
new scenery which the pen of Richmond could
describe, but mine cannot, was continually
breaking upon us. We noticed a beautiful
building in the castle form, of recent erection,
the seat of Lord Vernon; and another on a
lofty hill belonging to Sir Richard Simeon; and
within three miles from Ryde, six or eight other
country seats of many forms of architecture,
but all seeming delightfully to harmonize
with the enchanting scene around.

Soon after passing Helen's Green, a small
village of neat cottages, we saw the tower of
its old church on which the sea encroached and
it was abandoned to ruin and another built
in a safer situation. We then came to Brading
Haven, which at high water forms a lake
of several miles in extent, but at low water is
an uncovered marsh. The tide flows in at a
narrow inlet, over which we crossed in a small
boat, our carriage being taken over in a larger.
We were now approaching Brading, where
the Rev. Leigh Richmond commenced his
ministry, were passing through the rich and de-
lightful scenery which he so tastefully describes,
and about to behold, and in some instances to
press with our footsteps those almost hallowed

spots, on which occurred events, the remem-
brance of which he has perpetuated in those
memorable tracts, the Young Cottager, the Af-
rican Servant, and the Dairyman's Daughter.
We had with us these invaluable tracts, and
employed ourselves in reading such parts of
them especially as were calculated to direct
our attention to the several places which he
does not name, but describes with such fidelity
to nature, that the observant traveller needs no
other guide to point them out. I am glad that
we can bear our testimony to the accuracy of
his descriptions, because many have supposed
them to be principally fanciful, and on this ac-
count much that adds greatly to the interest of
his narrative, and is highly instructive in show-
ing the Christian the religious feeling, with
which the works of the great Creator should
be viewed, and the profitable use to which their
contemplation may be applied, has been in many
editions of them omitted. Though not so
intended by the curtailers of these tracts, the
retrenchment, in my opinion, is an injustice to
their lamented author, and an injury to the nar-
ratives themselves.

On arriving at Brading, we drove immedi-
ately to the church yard, where are interred
the remains of little Jane. There were several
children playing near the gate. I asked a
fine looking little girl, if she could show us the
grave of Jane, the Young Cottager. Oh yes,
she said, and advanced before us as our guide.
After showing us the grave of Jane, and stand-
ing over it, as long as we desired in silent but
affecting meditation, she told us she would
show us the verses on Mr. and Mrs. Berry's
tomb-stones, that Jane had got by heart, and
repeated to Mr. Richmond. Well, my dear,
said she, a good girl, and so she napped, and it
not? She answered, yes sir, as she did my
next inquiry, whether she would try to be
as good a girl and die as happy as little Jane.
The epitaphs which little Jane committed to
memory, and especially that on Mr. B's tomb-
stone, which was probably the means under
God of her first serious impressions, are both
pious and affecting; and their influence on the
mind of this youthful candidate for heaven, may
show the simple means the Holy Spirit often
employs, to accomplish the conversion of the
soul to God.

We went from the grave yard into the church,
a very ancient structure, not less, the sexton
assured us, than eleven hundred years old. It
has been enlarged since its first erection, and
is remarkable for nothing, in its interior, but
two singular tombs with wooden effigies of the
deceased, several plainer but apparently very
old monuments of stone, and a most helter skel-
ter, inconvenient arrangement of the pews.—
Its location, however, is at once sequestered
and convenient to the village; above which it
is considerably elevated. The parsonage, a
comfortable looking abode, is immediately ad-
jacent to the church yard. From the church,
the view of Brading Haven, the bay beyond,
the elevated hill on the right, and the sloping
bank upon the left, and the other scenery de-
scribed by Mr. Richmond in the Young Cottager,
as seen from this spot, are all just as there
represented. On our way from Brading to
Sandown bay, the prospects were variegated
and pleasing, and as we passed the fort, we
emerged upon one of the grandest views of the
ocean through the bay, we had yet seen. Here
was pointed to us the high dune which Mr.
Richmond describes in the African Servant, the
perpendicular cliff in which it terminates, and
the jutting rock under which he discovered and
conversed so interestingly with his sable friend.
Nothing could be more true to nature, than the
surrounding scenery as he describes it in that
tract.

We saw the cottage of the celebrated John
Wilkes, in the garden of which are flourishing
several rose-bushes, said to have been planted
by his own hands. It is very near the water,
but on an eminence so raised above it as to
present an extensive sea view. We then pro-
ceeded on to the village of Shanklin, consist-
ing of a few neat cottages, and stopped at a
residence bearing nothing of a tavern aspect,
but affording us the refreshment which we need-
ed. After our lunch we walked down to what
is called Shanklin Chine, a large romantic fissure
or chasm in the cliff that fronts upon the sea.
The descent to the beach is by an ordi-
nary road, and then you return again through
the chasm to Shanklin. No description extant
of this singular spot is either so minutely ac-
curate or so beautiful as that given by Mr. Rich-
mond, in the "Young Cottager," as one of his
places of solitary religious meditation. We
occupied the same "little hollow recess in the
cliff," from which he surveyed and delineated
the scenery around. We there read deliberately
his graphic description of the various in-
teresting objects that lay before him, and could
discern no difference between it and the noble
scene in actual view, except that a mist hid
from us "the towering spire" of the Chichester
cathedral, that in these peaceful times we be-
held no "frigate standing into the bay," and
but few vessels of any description happened at
that time to enliven the prospect. We lingered
long upon and near the beach, and then pro-
ceeded up the chine; along the side of which
the fishermen had formed a convenient foot-
path, with a resting place or two on the way,
where an interesting point of observation hap-
pened to offer. Several neat cottages with
small gardens have been erected within the fis-
sure, each of which, while sheltered from the

weather by its lofty sides, enjoys an extensive
prospect of the sea.

Returning to the village, we resumed our
carriage, and passing by Shanklin church, a
neat old edifice, we came to Bonchurch village,
which is quietly seated in what is called the un-
dercliff, a deep recess between a very lofty em-
inence or down on the inland side, and a high
bank toward the sea. We got out of the car-
riage and proceeded along the bank for the
sake of the view which it presented of some
excellent scenery not before disclosed. Be-
low the village we threaded the way down a
footpath to the road, and got into our carriage,
our course now lying up a valley between gen-
tly sloping but lofty hills on either side.—
Landscapes of peculiar beauty and variety, ex-
hibiting numberless fields of grain nearly ripe
for the harvest, herds of cattle and flocks of
sheep, with here and there a company of hay-
makers busily employed, presented themselves
in ever changing aspects, as we ascended or
descended the successive slopes of this de-
lightful valley. We had long in sight and at
length passed at some distance the splendid
seat and extensive park and grounds of Lord
Yarborough, called Appuldurcomb. Travel-
lers have given rapturous descriptions of the
interior, and its rich collections of paintings
and sculpture. Of these we shall probably
never have a sight; but it was commended to
our notice by circumstances of a very different
kind. It was there that the sister of the Da-
irymans daughter died, whose funeral Mr. Rich-
mond attended at the request of the latter; and
where, on a visit about a week after, he had his
first conversation with her, whose religious ex-
perience, as narrated by that faithful minister,
he gives in the Dairyman's Daughter, a correct
account of the situation and appearance of
Appuldurcomb, and of the adjacent scenery. We
saw "the summit of the hill adjoining" the
venerable mansion, to which he ascended af-
ter the visit referred to; the triangular pyra-
mid of stone near which he sat down to meditate,
and the magnificent surrounding prospect. In full
view of this elevated spot we read his ex-
tended description, and turned southward,
and south-eastward, and northward, and west-
ward, and admired, as he had done, the un-
equalled beauty of the scene. Certainly nei-
ther of us had ever read the descriptive part
of the Dairyman's Daughter, with the like in-
terest and emotion. My feelings obliged me
to resign the book to my companions, and un-
der the various emotions the narrative and the
scene excited, it was difficult for any of us to
prosecute our reading; but with an intensity of
interest we gazed upon the lovely prospect until
it could be no longer seen.

We now approached Arreton, the village, in
the church yard of which lie interred the mor-
tal remains of Elizabeth Wallbridge, the sainted
daughter of the Dairyman. About a mile
from it we stopped before the cottage from
which her soul ascended to its rest, and were
kindly received by her surviving brother, a man
now advanced in years, and still a resident in
the mansion of his birth. He showed us Eliza-
beth's Bible, in which was simply written,
"Elizabeth Wallbridge, daughter of Joseph
and Elizabeth Wallbridge; born 1771—died
1801;" and took us up stairs into the room in
which she expired. We added our names to a
long list in a book kept by her brother for the
purpose, and then took our leave; Mr. W. in a
very respectful manner thanking us for our
visit.

Our simplicity in finding satisfaction in such
a visit, would be a fruitful subject of derision to
men of the world; but if they will indulge our
simplicity, and we can enjoy feelings such as
these scenes excited, let them laugh, and we
will delight in every thing calculated to cherish
the memory of the pious dead. On leaving
the cottage, our path was the same as that over
which moved the funeral procession of the
Dairyman's daughter, in the manner so affect-
ingly described by Mr. Richmond. It lay
through a narrow but excellent road, winding
between high green hedges, and sometimes un-
der an arch formed by the trees on either side;
a lofty cultivated hill on the right, and a charm-
ing view of the luxuriant valley now and then
breaking upon us to the left. As we read the
account of the solemn passage of the mourn-
ing, yet rejoicing relatives and friends of the
deceased, we were ready almost to realize its
actual vision, and hear the pious strains of me-
lody as they then filled the air and ascended to
the skies. Thus prepared, we reached Arreton
church, and leaving our carriage to ascend
the hill without us, we went to the grave of Eliza-
beth, read the beautiful lines which love of
her character and the recollection of her tri-
umphant death have caused to be inscribed on
her simple monument, meditated for awhile on
her present glorious state, dropped a tear of
sympathy, but not of sorrow, and silently retired.

From this to Newport, our destined resting
place, we could only talk on things connected
with the scenes and incidents, and reflections
of the day; uniting in the sentiment that Paris,
with all its palaces and gardens, and paintings,
and statues, had afforded no such gratification
to our eyes as the glorious works of God on
which they had dwelt in this enchanting island;
and none of its multiplied attractions such an
inward feast as the mental associations of this
day's travel had supplied.

We were fatigued in body, but refreshed in
spirit. At the close of a day so occupied with
contemplation of the works of God, and of the

wonders of his grace, it was not a little grati-
fying to find ourselves in a quiet inn, where,
after thankfully partaking of an excellent cup
of tea, we commended ourselves to the care of
our Heavenly Father, and retired to our rest.

* Mr. Richmond received during his life-time letters
giving accounts of the hopeful conversion of about 300
individuals through the instrumentality of this tract.—
Eds. Obs.

THE WRATH OF MAN MADE TO PRAISE GOD.

The origin of the church in ———, may be
traced to infidel opposition. About two years
ago I was encountered by a Mr. ———, who
declaimed in the usual infidel style against the
absurdities of Scripture. "I have often," said
he, "asked ministers to preach from a text I
could give them, but they are all afraid of it." I
thought it my duty to take from him this oc-
casion of triumph, and said, if I undertake to
preach from that text, how many of your way
of thinking will you bring along to hear the
discourse? "As many as I can—at all events
I will come myself." Well, it was agreed that
I would preach from the words, "Jacob have I
loved, but Esau have I hated." After making
this engagement I feared I had done wrong.
A revival had then recently commenced in our
church, and I was apprehensive that the dis-
cussion of such a subject before a promiscuous
congregation, at such a time, might do injury.
With much anxiety, and after much reflection
and prayer, I went down to propose another
arrangement, viz. that he should collect his
friends at his own house, and I would meet
them there. As soon as he saw my halting
sermon, I concluded it was too late to retract
now—I must go forward whatever the conse-
quences might be. The church were engaged to
pray for a special blessing on that occasion.
When it arrived the house was crowded. The
discourse was delivered; it contained as much
of solemn warning, and of tender exhortation,
as could be condensed into the applica-
tion; and it was not in vain. A manifest bless-
ing attended it, the congregation was increased,
a new impulse was given to the revival, and
two men, who had been very skeptical, (one a
thorough disciple of Paine,) were awakened,
and convinced of their errors and sins, and af-
terwards, with their families and connexions,
to the number of eight or nine, joined our
church. One of these men, who had been in
the habit of spending the Sabbath in reading
Paine's Age of Reason to his associates, re-
moved in a few months to the village of O.,
about sixteen miles from this place. There he
stood alone, without a minister, or a professor
of religion, to aid him in any good work. But
his spirit was so stirred within him that he
could not remain idle. He commenced a Sab-
bath school in his own house; the Lord was
with him, and prospered him; the school rap-
idly increased to the number of sixty and up-
wards. Nor is this all; a revival of religion
commenced in the school, and in the meetings
connected with it, which has issued in the or-
ganization of a Presbyterian church at that
place. But it was a serious difficulty to obtain
a room sufficiently large to accommodate the
school, and the worshipping assemblies. This
difficulty has at length been surmounted. The
church at P. united with us in erecting a build-
ing, which is now nearly, or quite ready for
use.—*Pastor's Journal.*

DOCTOR HAMILTON.

Doctor Robert Hamilton, a most profound,
clear headed, and amiable man, frequently be-
came so absorbed in his own reflections as to
lose the perception of external things, and al-
most that of his own identity and existence.—
In public the man was a shadow. He pulled off
his hat to his own wife in the streets, and apol-
ogized for not having the pleasure of her ac-
quaintance; went to his classes in College on
the dark mornings, with one of her white stock-
ings on the other; often spent the whole time of
the meeting in moving from the table the hats
of the students, which they as constantly returned;
sometimes invited them to call on him, and then
fine them for calling to insult him. He would
run against a cow in the road, turn round, beg
her pardon, "Madam," and hope she was not
hurt. At other times he would run against
posts and chide them for not getting out of the
way; and yet his conversation at the same
time, if any body happened to be with him, was
perfect logic and perfect music. A volume
might be filled with anecdotes of this amiable
and excellent man, all tending to prove how
wide the distinction is between first rate tho't,
and that merely animal use of the organs of
sense which prevents ungifted mortals from
walking into wells. The fish market in Aber-
deen is near the Dee, and a stream passing
through it that falls into the river. The fish-
women expose their wares in large baskets.—
The Doctor one day marched into the place,
where he was attracted by a curiously carved
stone in a stack of chimneys. He advanced
towards it till he was interrupted by one of the
benches, from which, however, he tumbled a
basket into the stream, and the fish which it
contained were speedily borne towards their
native element. The visage of the lady was
instantly in lightning, and her voice in thunder,
but the object of her wrath was deaf to the
loudest sounds, and blind to the most alarming
colors. She stamped, gesticulated, and scold-
ed; brought a crowd that filled the place; but

the philosopher turned not from his eager gaze,
and his inward meditations on the stone. While
the woman's breath held good, she did not seem
to heed his indifference; but when that began
to fail, and the violence of her acts moved not
one muscle of the object, her rage felt no
bounds; she seized him by the breast, and
yelling in an effort of despair, "Speak to me,
or I'll burst," sank down in a state of complete
exhaustion; and before she had recovered, the
Doctor's reverie was over, and he had taken
his departure.

FRENCH PROTESTANT CHURCH.

Our Protestant brethren in France are great-
ly rejoicing at the late changes. "We have
entered," says the Archives, "upon a new
era for the cause of liberty and truth, perhaps
even of Christianity. If the long meditated
and obstinately pursued projects of the con-
sellers of the discarded dynasty had been ac-
complished, Christianity had mourned in weeds
over the tomb of liberty, if even she had been
permitted to show her grief and mourn her losses.
What might we not have feared from a
power which had undertaken with a single
word, to muzzle the press, in despite of the
habits and the wants of the public? Having
witnessed this bold attempt, we cannot wonder
to find greater credence given to the report
that there was to be a proscription and mas-
sacre, of which the chief friends of liberty were
to have been the victims, and which had utterly
rooted out Protestantism in France."

After giving thanks to God for his mercy in
this great deliverance, which, it is said, "will
form a new epoch in the history of the com-
plete enjoyment of religious liberty," that the
organization of their churches will no longer be
shackled by restrictive laws and penal codes;
they will not, as formerly, have to supplicate
in the anti-chambers of Popish or Jesuit prefects
or ministers for the regulation of their ecclesi-
astical affairs; their theological faculties will
no longer depend upon the heads of Catholic
universities; their schoolmasters will no longer
be at the mercy of political agents, vested
with academical authority, and the peasant will
no longer be ill used by servile agents for meet-
ing his Christian friends for religious worship."
The inference which the writers derive from
these considerations is, that their duties in-
crease with their privileges, and to whom much
is given, from them much will be required.—
May every Protestant in France feel the force
of this conclusion, and with unostentatious
meekness, yet with active zeal and ardent
charity, enter upon the new duties which are
opening before him.—*Lord. Ch. Obs.*

PROPHECY.

Since the prophecies, though delivered by
various persons, were dictated to all by one
and the same Omniscent Spirit, the different
books, and the scattered passages of prophecy
are not to be considered as the works or say-
ings of different men, treating a variety of sub-
jects, but as parts of an entire work of a singu-
lar author—of an author who, having a perfect
comprehension of the subject of which he
treats, and at all times equally enjoying the
perfection of his intellect, cannot but be always
in harmony with himself. We find in the writ-
ings of any man of depth of understanding,
such relation and connection of the parts of
any entire work—such order and contiguity of
thought—such consequence and continuation
of arguments—in a word, such unity of the
whole—which, at the same time that it gives
perspicuity to every part, when its relation to
the whole is known, will render it difficult, and
in many cases, impossible to discover the sense
of any single period, taken at a venture from
the first place where the book may chance to
open, without any general apprehension of the
subject, or of the scope of the particular argu-
ment to which the sentence may belong. How
much more perfect, is it reasonable to believe,
must be the harmony and concert of parts—
how much closer the union of thoughts—how
much more orderly the arrangement, in a
work which has for its real author that Omnis-
cent mind, to which the universe is ever pres-
ent, in one unvaried undivided thought—the
universe I say—that is, the entire comprehen-
sion of the visible and intelligible world, with
its innumerable variety of mortal and immortal na-
tures, of substances, accidents, qualities, re-
lation, present, past, future,—that mind in
which all science, truth, and knowledge, is
summed and compacted in one vast idea.—
Horsley.

A WORD TO UNGODLY PARENTS.

Where are your children? Have they left
you, and settled in life? And are they now
entrusted with children, whose immortal souls
are hastening to eternal happiness or woe?
Perhaps you never taught them the necessity
of religion; perhaps you never prayed with or
for them; and possibly your children are treat-
ing their offspring with the same unkind neg-
lect. To how many generations your wicked-
ness may extend its baleful influence, is not
for me to say. How awful must it be for you
to meet your children and your children's chil-
dren in the world of woe, and hear them crying
out against you as the indirect authors of their
ruin! Arise, flee to the Saviour, embrace his
religion, begin to exhort your sons and daugh-
ters to repent; and O, may the blessed Re-
deemer permit your gray hairs to go down in
peace to the grave, and bring your souls to the
land of rest. E. G.

ON CANDOR.

The following letter on the exercise of candor, in religious contentions, is from the pen of the late Rev. John Newton; a liberal minded, sincere and pious Christian.

Dear Sir,—I am with you an admirer of candor; but let us beware of counterfeits. True candor is a Christian grace, and will grow in no soil but a believing heart. It is an eminent and amiable property of that love which beareth, believeth, hopeth, and endureth all things. It forms the most favorable judgment of persons and characters, and puts the kindest construction upon the conduct of others that it possibly can, consistent with the love of truth. It makes due allowance for the infirmities of human nature; will not listen with pleasure to what is said to the disadvantage of any, nor repeat it without a justifiable cause. It will not be confined within the walls of a party, nor restrain the actings of benevolence to those whom it fully approves; but prompts the mind to an imitation of him who is kind to the unthankful and the evil, and has taught us to consider every person we see as our neighbour.

Such is the candor which I wish to derive from the gospel; and I am persuaded they who have imbibed most of this spirit, will acknowledge that they are still defective in it. There is an unhappy propensity, even in good men, to a selfish, narrow, censorious turn of mind, and the best are more under the power of prejudice than they are aware. A want of candor among the professors of the same gospel, is too visible in the present day. A truly candid person will acknowledge what is right and excellent in those from whom he may be obliged to differ, he will not charge the faults or extravagances of a few upon a whole party or denomination; if he thinks it his duty to point out or relate the errors of any person, he will not impute to them such consequences of their tenets as they expressly disavow; he will not wilfully misrepresent or aggravate their mistakes, or make them offenders for a word; he will keep in view the distinction between those things which are fundamental and essential to the Christian life, and those concerning which a difference of sentiment may and often has obtained among true believers. Were there more candor among those who profess to love the Lord Jesus Christ in sincerity, the emotions of contention, of envy, of calumny, or even Arminianism. Let us, my friend, be candid: let us remember how totally ignorant we ourselves once were; how often we have changed our sentiments in one particular or another, since we first engaged in the search of truth; how often we have been indebted, under God, for the knowledge which we have already attained. Let us likewise consider what treatment we like to meet with from others; and do unto them as we would they should do to us. These considerations will make the exercises of candor habitual and easy.

But there is a candor, falsely so called, which springs from an indifference to the truth, and is governed by the fear of men and the love of praise. This pretended candor depreciates the most important doctrines of the gospel, and treats them as points of speculation and opinion. It aims to establish an intercommunity between light and darkness, Christ and Belial; and under a pretence of avoiding harsh and uncharitable judgments, it introduces a mutual connivance in principles and practices which are already expressly condemned by clear decisions of scripture. Let us not listen to the advocates for a candor of this sort; such a lukewarm temper, in those who would be thought friends of the gospel, is treason against God, and treachery to the souls of men. It is observable, that they who boast most of this candor, and pretend to the most enlarged and liberal way of thinking, are generally agreed to exclude from their comprehension all whom they call bigots; that is, in other words, those who have been led by divine grace to build their hopes upon the foundation which God has laid in Zion, are free to declare their conviction, that other foundation can no man lay; and who, having seen that the friendship of the world is enmity with God, dare no longer conform to its leading maxims or customs, nor express a favorable judgment of the state or conduct of those who do.

If a person be an avowed socinian or deist, I am still to treat him with candor; he has a right from me, so far as he comes in my way, to all the kind offices of humanity. I am not to hate, reproach or affront him; or to detract from what may be valuable in his character, considered as a member of society. He may be a good lawyer, or historian, or physician; and I am not to lessen him in these respects, because I cannot commend him as a divine. I am bound to pity his errors, and to pray if peradventure God will give him repentance to the acknowledgment of the truth; and if I have a call to converse with him, I should speak with all gentleness and meekness, remembering that grace alone has made me to differ. But I am not to compliment him, to insinuate, or even to admit that there can be any safety in his principles. Far be that candor from us which represents the scriptures as a nose of wax, so that a person may reject or elude the testimonies there given to the Deity and atonement of Christ, and the all powerful agency of the Holy Spirit, with impunity.

It is to be lamented that too many judge rather by the notions which people express, than by the fruits which they produce; and as they judge of others, so they often judge of themselves. We cannot have opportunity to say all we could wish, and to all whom we would wish to say it, upon this subject, in private life. Therefore it is the wisdom and duty of those who preach, and of those who print, to drop a word of caution in the way of their hearers and readers, that they may not mistake notion for life, nor the form of godliness for the power. The grace of God is an operative principle; and where it really has place in the heart, the effects will be seen; Acts ii. 23; effects

so uniform and extensive, that the apostle James makes one single branch of conduct, and that such a one as is not thought the most important, a sufficient test of our state before God; for he affirms universally, that "if any man seem to be religious, and brideth not his tongue, his religion is vain." And again he assures us, that "whoever will be a friend of the world, is the enemy of God." And to the same purpose Paul expresses himself on the subject of love, (that love which he describes so accurately, that none can mistake it, unless they willingly deceive themselves.) He declares that without this love, the brightest knowledge, the warmest zeal, and the most splendid gifts are nothing worth. It is to be feared these decisions will bear hard upon many who have a name to live among the churches of Christ. They are hearers and approvers of the gospel, express a regard to those who preach it; they will stifle and fight for the doctrines, and know not how to bear those who fall a hair's breadth short of their standard; and yet there is so much levity or pride, censoriousness or worldliness, discoverable in their general behaviour, that their characters appear very dubious; and though we are bound to wish them well, candor will not oblige or warrant us to judge favorably of such conduct; for the unerring word of God is the standard to which our judgments are to be referred and conformed.

In the sense and under the limitations which I have expressed, we ought to cultivate a candid spirit, and learn from the experience of our own weakness, to be gentle and tender to others; avoiding at the same time that indifference and cowardice, which, under the name of candor, countenances error, extenuates sin, and derogates from the authority of scripture.

From the New-York Baptist Register.

BURMAH.

Through the kindness of Br. Handy, we have been favored with the following letter from Br. Wade to him, which will interest all who read it.

RANGOON, March 15, 1830.

VERY DEAR BROTHER,

It was with much sincere pleasure that we perused your communication by Br. Bennett, though, as has frequently been the case, we were not able to do so with the same degree of God, and also a degree of unbelief, since all that befalls us in life is ordered by him, and whatever he orders is the result of infinite wisdom and goodness. If it were not, therefore, for the remains of an unsanctified heart, we should meet all the dispensations of Divine Providence with an even spirit, equally thankful for that which crosses the desires of our natural mind, and for that which is naturally agreeable to us; or in other words, we should receive cross providences as we take bitter medicines, which, though unpleasant to the taste, are necessary to the preservation of life, and restoration of health. These we take because we trust in the skill and good intentions of our physician. But how much greater reason have we to trust in the skill and merciful intentions of our blessed Saviour, who has commended his love towards us by giving his own life to save us from eternal death, though he makes the events of the present life bitter to our natural taste by making us pass through many afflictions! Surely, our Saviour will not oblige us to suffer any more here, than is just sufficient to mortify our love to self and the world, to purge away our dross, and prepare our immortal spirits for the holiness and happiness of heaven. Can we not, with these views, welcome all the trials, pains, and crosses of the present life, and prefer them to worldly pleasure and prosperity?

It was no doubt this view which made the apostles and primitive saints' glory in tribulation, and take joyfully the spoiling of their goods; and this also made Xavier, Madame Guion, Archbishop Leighton, and many other saints in later times, submit to voluntary poverty, reproach, and many crosses, when they had wealth, honors, and worldly ease at their command. Oh, I feel a reverence which I cannot express for those persons who renounce wealth, honors, and all the enjoyments of the flesh, for no other reason than that they may be conformed to the afflicted, cross-bearing, despised life of our crucified Saviour. I have no doubt but such souls will shine as stars of the first magnitude in the kingdom of our heavenly Father, forever and ever. O that I had courage and grace enough to imitate them! But, alas, I am exceedingly slow to practise what I so much admire; exceedingly backward to take those intermediate steps which lead to that exalted state of piety, after which I covet. Exalted piety is a summit which cannot be attained without much steady, patient, persevering labor. I trust that through the atonement of Christ, and the forgiving mercy of God, I shall attain unto heaven at last; but expect I shall be one of those that are scarcely saved, and even this will be a wonder of mercies. Glory be to God, who hath given us this hope, through his abounding grace in Christ Jesus.

Oh, there I shall meet my beloved sister, and no more lament our painful separation. There, too, I shall become acquainted with my dear brother, for whom I feel much affection, though as yet unseen; there, too, I shall be reunited to my earthly all, my dear Deborah, though in the mean time the painful hour, long looked for, long dreaded hour, the hour of separation must come, and part us asunder for a few days. Oh happy time, when we shall all meet in heaven, all holy, happy, and glorious, and bow together before God and the Lamb, and ascribe glory and praise unto him day and night, without ceasing, forever. Till then, farewell, beloved brother and sister. The Lord be with you all the days of your pilgrimage. Remember us in all your prayers.

I remain your affectionate brother,

Br. JAMES HANEY

J. WADE.

on the Boston Recorder.

LETTER FROM ASIA.

To the Publisher of the Recorder.

SMYRNA, Oct. 2, 1830.

DEAR SIR,—From this central situation, which has more intercourse with America than any other port in the Levant; I endeavor always to send the latest intelligence from my missionary brethren. Our last accounts from Messrs. Smith and Dwight spoke of their safe arrival at Teflis, the capital of Georgia. Mr. Bird writes us from Beyroot, under date of July 29: "Your schools are greatly encouraging. As to ours, every one we had been broken up—a thing of course when we had left the country, but at the moment of leaving, there was but one or at most two remaining. I do not think we shall attempt to resume them at present."

From Malta we heard a few days since that the missionaries are in usual health. Mrs. Croghan the wife of an excellent Wesleyan Missionary, lately died at Zante. Late letters from Dr. Korck mention the arrival of Rev. Mr. Jetter and his lady at Syria from England. Mr. Hildner has an infant school there of 120 children, but opposition is made to all foreign influences, and particularly that of missionaries.—Mr. King had gone to Athens, to make temporary arrangements, probably for a residence there.

Our schools continue to prosper, and we have many very urgent applications for assistance in different quarters.

We have lately organized a religious library and reading room, for which I would respectfully request donations of books, reports, periodicals, &c. If left free of expense with John W. Langdon, Esq. No 45, India Street, they will be forwarded to his son in this place.

With affectionate and grateful regards to your family, I remain, Dear Sir, yours in the bonds of the gospel.

JOSIAH BREWER.

RELIGION.

It is not a sudden start of feeling, nor the attainment of some indescribable and much to be doubted impulse and impression upon the mind, once for all—but the abiding influence of faith in the revealed promises and threatenings of Almighty God, bearing fruit unto holiness in the life and conduct of the individual. This, and this only, will be allowed as the "wedding garment," the preparation for, and passport to eternal life, in the kingdom of Christ and of God.—BISHOP RAVENSCROFT.

ON RESTING IN GRACES.

Let us take heed that while we examine our graces and find them, our hearts be not carried out to resting upon them. We may draw some comfort from them, but must check the least inclination of founding our justification upon them. Graces are signs, not causes of justification. Christ's righteousness only is our wedding garment, our graces are but as the fringes of it. Liberty is a sign the malefactor is pardoned; it is not the cause of his pardon, but the king's merciful grant.—CHARNOCK.

AFFLICTION.

Would we see Christianity in all its power and preciousness, we must turn from the scenes of health, and enterprise, and gaiety, and ambition, and in the abodes of poverty or in the chambers of sickness or death behold it comforting the friendless, sustaining the languid, and healing the broken and the bleeding heart. To the miserable victim of his own transgressions, ruined in constitution and in fortune, brought down to pain, to darkness, and the precincts of the grave, we have seen religion approach with angelic aspect and meek, and exclaim, "Son, be of good cheer; thy sins are forgiven thee." While the world could afford no help, and human sympathy was unavailing, we have seen religion draw a stream from the rock in the desert, cover with verdure and with roses the rugged descent to the grave, and cheer the eyes of the most miserable, even in death, with the light of immortality.—Am. Spectator.

At the meeting of the Bristol Reformation Society, on Thursday September 9th, Captain Gordon of the British royal navy, stated that the Catholics in England were making the most strenuous efforts to propagate their doctrines. Conversion to the Catholic religion in Lancashire, was common to an extent truly alarming. By a census of that county, taken in 1821, it appeared that it then contained 3000 Catholics—in 1829 their numbers were increased to 11,000, and the principal part at the expense of Protestants. In one parish, where there had been but 40, there were then 900, and without any importation. And at the very time that a Reformation Society was holding its meeting in Manchester, 52 Protestants in the immediate vicinity were about to be baptized by Roman Catholic priests. In some instances nearly whole parishes had passed over from one religion to the other.

Such facts show the deplorable state of education among the lower classes in the manufacturing districts of England. Man is there reduced to a mere machine, and unless greater efforts are made to establish common schools, and diffuse the elementary principles of knowledge it would not be surprising if thousands became victims of error in a form even more frightful than that of Popery. We fear that there are some parts of our own country, and particularly of our new settlements, where the great mass of the population could be easily persuaded to rally under the banners of either Jesuits or infidels; but we trust that the efforts which are now in progress for the diffusion of the Bible, and the establishment of Sunday schools and common schools, will soon relieve us from this danger, and that the vagrant foreigners who are swarming to our shores for the purpose of assailing and destroying our best institutions, will ere long find them every where guarded by enlightened patriots and Christians. (New-York Observer.)

DIFFICULTIES IN LIFE.

It is not from the timid, sceptical and indolent, that any good can be expected in any of the useful arts of life. If despondency were to pervade mankind in general, there would be an end to all that enterprise and energy, which alone can enable them to act up to their destiny, and follow up those pursuits, upon which the perfection of their nature depends. As the senses would have lain dormant forever, had there been no external objects to stimulate them, so the faculties and virtues which characterize rational nature and civilized life, could never have been developed, but through the excitement of those pains, wants, difficulties, and dangers inseparable from human life. By no other arrangement could our duties, our happiness, our mental and bodily perfections, have been bound together in one harmonious and consistent system. Had man been furnished by the Creator with wings, by which he could have traversed seas and oceans, so as to supersede the use of ships, where would have been that hardihood of character, and all those ingenious devices, which have called forth the active energies and deep researches of the human mind? If, contrary to the actual institutions of Providence, the life of man had been sustained by the spontaneous productions of nature, instead of the products of industry, neither the faculties of the mind, nor the powers of the body, could ever have been developed; man would have been little superior to the brutes; his active and inventive energies would have lain asleep forever; there would have been no room for the talents exercised in the procuring of food, raiment, and shelter, nor in commercial intercourse; all the mutual and endearing ties, and dependencies of social and civilized life, all trades, professions, arts, and sciences, whether ministering to accommodation or elegance, constituting man's greatest felicity, whether as objects of pursuit or enjoyment, would have been unknown and untasted. This reasoning is obviously founded on a general law of nature. In a probationary state, it was necessary that a man should be tried, not only by pain and sickness, but by the difficulties of remedying them as exercises of virtue and ingenuity.

From the Western Pioneer.

AN ASSOCIATION was held at Lick Creek church, the Friday before the fourth Sabbath in August, 1830. This body has 16 churches; 6 ordained and one licensed preachers; and 686 members, 44 of whom were baptised the past year. Its Circular Letter appears to be written with the intention of counteracting Campbellism, and is on the doctrine of the new birth and baptism. We see nothing on the minutes in reference to missions. Next Association to be held with the Little Blue river Church, Shelby county, Indiana, on the Friday before the fourth Sabbath in Aug. 1831. We venture to name John Hawkins, Esq. of Indianapolis, to the Baptist Tract Society for a correspondent.

Brooklyn Association, Ky, met at Washington, Mason county, on the first Sabbath in Sept. 1830. It has 18 churches, and 1815 members and returns 27 baptised the preceding year. Some of the churches of this body have suffered severely from the innovations of Campbellism, and the Association lifts up its warning voice in its circular. Next meeting to be held at Maylick, Mason county, at the same time (we presume) as its last.

Elder Walter Warder, Mayslick, Correspondent. Union Association, Indiana, was formed from the Wabash Association, in 1824, and consists of 20 churches, and 746 members. The preachers names are not distinguished in the minutes. The Circular is on "Love to the Brethren." Campbellism is producing divisions in the churches of this body, and some of the proceedings of the Association are intended to bear on that subject, but we doubt the wisdom of the Association as such, in meddling with the subject. Thirty were baptised the preceding year. Its late meeting was held at Union M. H. Sept. 18th, 1830. Its next session to be at Neal's Creek, on the Friday before the third Lord's day in Sept. 1831. Joseph Chambers, Esq. Correspondent, Vincennes Indiana.

From the N. Y. Baptist Register.

NEGLECT IN CONFERENCE MEETINGS.

MR. EDITOR: I wish you, or some of your correspondents capable of handling the subject in a profitable manner, would make some remarks about "conference meetings;" and the obligations of brethren to contribute something to their interest. These meetings, well attended, and well conducted, will excite as much interest as any other. Where is the real child of God, who cannot say of them—

"I have been there, and still would go;
'Tis like a little Heaven below."

But here let us stop and mourn over an evil. It is too frequently the case that the brethren of those churches which are favored with a pastor, leave him to do almost all the talking and praying, and thus neglect to exercise and cultivate their own gifts. They seem to go to the conference room too much as the men of the world go;—to be mere spectators. And can it be a matter of surprise that they go away as they came?

My mind has been not only greatly agitated, but deeply distressed, when I have found that not a single word, in favor of the blessed Jesus and his cause, could be drawn from brethren, when a large and respectable assembly were waiting to hear them tell what a blessed master they had, and how sweet and delightful was his service—waiting, with a patience, and an apparent seriousness, which seemed to beg them to say a little something, though it were in a plain, blunt way. Do not brethren, guilty of this neglect, go away condemned in their own consciences? Do they not lose the blessings

promised to the willing and obedient, during their pilgrimage? And if they are habitually guilty of this neglect; if they never raise the warning and inviting voice to their fellow creatures, have they not reason to fear that the blood of souls will be found in their skirts? God will always bless, and richly reward his obedient, faithful children, but the faithless and disobedient, must expect to walk in darkness.

O, ye denying Peters, whoever, and wherever ye be, come forth, and acknowledge that ye have been with Jesus. You expect to wear a crown in glory. Don't be ashamed of the cross, here on earth. TIMOTHY.

For the Christian Secretary.

MINISTERIAL TITLES.

MR. EDITOR.—Much has recently been said respecting the titles to be given to the ministers of the Gospel, and I know not but you have expressed some unwillingness to receive any more communications on this subject; but as I have as yet said nothing, and as I now intend to be very brief, you will oblige me by giving publicity to a train of thought which I have had of late.

To the title of Elder it is objected that it is given in the New Testament to some who did not "labor in word and doctrine;" in other words, to such as were not preachers. It seems to have been appropriated to the more aged officers of the Church.

To many it now conveys the idea of age. A minister with whom I am particularly acquainted, at the age of 18 preached the Introductory Sermon to a Baptist Association. When the minutes of the Association were printed, he presented a copy of them to a grandmother of his, living in Boston, who was well nigh 70 years old. She opened them and began to read—"At 1 o'clock P. M. the Introductory Sermon was preached by Elder — — —" Who is this, said the venerable matron, I suppose I am intended, said the stripling minister. Clapping her hands, and lifting her eyes, she exclaimed, If you are Elder, what art thou! The title bishop has been so long almost exclusively appropriated to an Episcopal diocesan, that to some it seems to savour of vanity to assume it.

To the title Reverend, it is objected that it is then applied to the name of Jehovah. To many conscientious persons, it seems little short of impiety to apply it to a mere man.

The title Pastor cannot consistently be given to all ministers, as all have not the pastoral charge of any people.

Now I do not mean, Mr. Editor, to say that the objections to these titles are all valid; nor do I mean to be understood that I feel the scruples of conscience which some seem to have in regard to the usual address to ministers.

But to me it seems a duty to suggest a remedy for all the evils in this case.

I will venture to propose that the title Minister be adopted instead of all that have been named.

It is a title given in the New Testament to the preacher of the word.

Luke i. 2. The apostles are called "ministers of the word."

2 Cor. iii. 6. "Who also hath made us able ministers of the New Testament."

Eph. vi. 21, "Tychicus, a faithful minister in the Lord."

Col. i. 7. "As ye also learned of Epaphras—a faithful minister of Christ."

1 Thes. iii. 2 "Timotheus our brother, and minister of God;" or,

1 Tim. iv. 6. "Thou shalt be a good minister of Jesus Christ."

I have selected a few of the texts only which give to the preachers of the gospel the title of ministers.

These are sufficient to show that it is scriptural.

In addition to this strong reason for its adoption, I would remark, it is a title equally applicable to the aged and the young; to the ordained and unordained; to pastors and evangelists; to the learned and unlearned; indeed I can conceive of no minister in any circumstances to whom it is not applicable.

This title contains the same number of syllables and letters as Reverend, and may, in as few letters, be abbreviated. After a little use the abbreviation (Min.) will appear as well in the superscription of a letter or the account of an ordination; and if, in the next editions of our spelling books, it be published in the table of abbreviations, its import will soon be universally known.

I love all my brethren, and if the peace and comfort of any of them can be promoted by substituting for the titles now applied to the preacher of the gospel, one to which, I believe, there can be no reasonable objection urged by any one, it is our duty to do it.

For one, I mean to make a free use of this ministerial title until a better one shall be proposed by some one better qualified to discuss and "try titles."

Yours,

DALETH.

SCRIPTURE ILLUSTRATIONS.

On the east side of the Nile, I saw a cattle fair. Several buffaloes were swimming, from the opposite side, across the water. Their unwieldy body sinks deep into the water, so that only a part of the neck is level with the surface; while their uplifted head just raises the snorting nostrils above the water. Often a little Arab boy takes his passage across the Nile upon the back of this animal; setting his feet on the shoulders, holding fast by the horns, and thus keeping his balance. As the buffaloes rose out of the water on the bank, I was struck with their large bony size, compared with the little that had appeared of them while in the water. It brought to mind the passage in Genesis, "Behold, he stood by the river; and behold there came up, out of the river, seven well-favoured kine and fat-fleshed; and they fed in a meadow." It was the very scene, and the very country.

CHRISTIAN SECRETARY.

HARTFORD, DECEMBER 4, 1833.

THE NEW-HAVEN UNION CONFERENCE.

Was held with the Second Baptist Church in Middletown, on Wednesday and Thursday of the present week.

The stormy weather of the two preceding days prevented a full representation of the Churches.—On Wednesday, P. M. the delegates gave an account of the state of the churches. No recent revival was reported. Several engaged in fervent prayer for this inestimable blessing to be granted the Churches.

In the evening sermons were delivered in different parts of the town by brethren I. Atkins, N. E. Shain, and G. F. Davis; and the meetings were uncommonly interesting. In one of them it was judged, that there were decided tokens of the divine presence, and hopes of future good to Zion were strongly and fully cherished.

The usual addresses on Thursday to the different classes of the people were delivered with much fervor of spirit, and mingled with "strong cries and tears."

All seemed to feel a deep interest in the prosperity of the Church with which they had assembled.—This Church has long been afflicted by the diminution, occasioned by removal, exclusion, and especially by death. It is devoutly to be desired for the comfort of the Church; for the encouragement of her best pastor; and especially for the glory of God, that this "little one may become a thousand, and a small one a strong nation."

AFRICAN COLONIZATION SOCIETY. This Society promises great usefulness to that class of our population, for whose more immediate benefit it was instituted. The friends of emancipation, when this Society was first established, had strong doubts whether slaveholders of slaves would yield them up, and give them their liberty in order to their removal to the colony.

By many others, the scheme of colonizing in Africa, with benefit to themselves, was considered visionary, and many withheld their aid, on the result of the doubtful experiment. But now, thus far, has been more successful, than many friends anticipated; slaveholders have recently yielded so many of their slaves, on condition that they should remove to that country, that the funds of the Society, although recently much replenished, are quite unequal to the demand, notwithstanding that economy has been observed, in freightage vessels for its use. Many are now waiting, with deep anxiety, till other vessels shall be prepared for their embarkation, to visit the home of their forefathers; free from the shackles of slavery, they may breathe the precious air of liberty, and have a prospect of rising in the scale of man, so far as their meritorious conduct.

As a nation, we owe this degraded class of men, very much; as Christians, a field for great usefulness. But a small proportion of the slaves in this country, have the privilege of being the Gospel preached. The most full and satisfactory accounts have been received, of the religious and moral instruction, imparted in the colony: a vast field, containing millions of Pagans, is ready to be occupied by the heralds of salvation, and receive the seed which may spring up, and bear fruit to eternal life. We understand that for about a passenger can be taken to the colony. It returns then about \$20, to give liberty to one poor slave—a liberty of which we can appreciate, in some degree, the benefits—though we know little, we recognize—of the bitterness of slavery.

To aid in fulfilling to the utmost, the good design of the Colonization Society, the African Education Society was formed at Washington, about a year ago, the object of which is to prepare, by instruction in agriculture, the arts, &c. colored persons, who are destined to become inhabitants of the African Colony.

Men will thus be fitted for great usefulness, and prepared to bear a part in the government, which we believe is destined to become a blessing to many, now now in the bonds of affliction. One Dollar annually is required for membership, and Twenty Dollars, at one time, for a life member.

Mr. Isaac Orr, is Secretary, and Mr. Richard Smith, Treasurer, both of Washington.

Advancement of Society, in Knowledge and Religion, by JAMES DOUGLAS, Esq. First American, from the second London edition.—12 mo. 315 pp.—Cooke & Co. Hartford.

The writer of this work exhibits a strong contrast between the spirit and manner of most authors of Great Britain, when commenting on the progress of Society in the various nations of the earth; most of these freely admitting any good thing to originate, or proceed, on any other soil, or under any other government, than that of Great Britain. Thus showing, however, an ignorance, wholly unworthy of the character of enlightened men.

Mr. Douglas, on the contrary, has taken a view of things, as they exist; has brought before the reader a succinct history of the advancement of knowledge, and consequently liberty, to the present period; and from logical reasoning, has anticipated the result of the various movements of the present age, in reference to the spread of the great principles of Religion and Science. Although this work was published sometime anterior to the recent French revolution in France, yet it is apparent that the author was well aware of the existence of those, and principles, which have produced, in so short a time, a change as great as unexpected by the power in that country.

Very gratifying to witness talents of a superior order, and a mind expanded by the benign influence of the Gospel, devoted to the dissemination of light of science and religion; and we believe

that the politician, the moralist, and the Christian, may here find that which is interesting and instructive. Mr. Douglas has been sometime known to the religious community, as author of "Hints on Missions;" and more recently he has prepared for the Press three several volumes;—on the Truths of Religion—Thoughts on prayer at the present time—and Errors regarding Religion.

Recommendations accompany this work, from gentlemen well qualified to judge of its merits.

The reader will find on the last page of the present paper, extracts from the "Advancement of Society."

SUNDAY SCHOOL JOURNAL. The first No. of a paper with this title, published by the American Sunday School Union, Philadelphia,—has just been received at this office.

The Sunday School Teachers' Magazine, a monthly Journal, has been issued several years; but it has been deemed necessary, for the purpose of more fully and generally diffusing knowledge on the subject of Sabbath Schools, &c. &c. and of exciting a still greater interest for their success, to issue this Journal, which is doubtless calculated to have a much wider range, and a more general effect, than could be expected from the Magazine, which is hereafter to appear Quarterly, at \$1.50 per annum. The Journal is to be issued each week, commencing Jan. 1, 1834: Price \$2, in advance.

An Advertisement for Agents, to obtain subscribers for this Journal, may be found in another column.

VERMONT TELEGRAPH. Mr. Allen, the late editor of the Telegraph, has accepted his appointment as Agent of the Baptist General Tract Society, Philadelphia. For his successful occupation of a place which has been so ably and faithfully filled, he has our ardent desires. Rev. John Conant succeeds Mr. A. as editor of the Telegraph. He says—"No material change in the general object, or plan of the Telegraph will take place, in consequence of this change." We trust, that he will acquit himself well, in his arduous and responsible station.

The Rhode Island Journal, and Sunday School and Tract Advocate, a review.

The first No. of this paper has just been received. Rev. David Benedict, editor and proprietor. Mr. B. is well known, as the author of a History of the Baptists, &c. &c. and we may reasonably anticipate, that the Journal will be conducted with ability. As its title imports, it will be more particularly devoted to the use of Sunday Schools, Bible Classes, &c.; but the editor intends to make it especially interesting to the inhabitants of that State, by giving sketches of its Natural History, Manufacturing establishments, &c. &c.—The publication is to be issued semi-monthly, on half a sheet, royal paper, at \$1 per annum.

POLITICAL.

From the N. Y. Daily Advertiser.

PIRACY AND MURDER.

Our city was much excited yesterday, by a report that several sailors had been taken up at Gravesend, Long Island, charged with an atrocious act of piracy and murder, off our coast, and conveyed to the jail at Flatbush. In order to ascertain as many facts as possible, we proceeded to Brooklyn last evening, and were politely furnished by Mr. Clements, the Editor of the Long Island Patriot, who was present at the examination at Flatbush, with the following facts:—

Only one of the four persons in prison have been examined. The remainder we understand will be examined this day.

John Brown, one of the prisoners, on being sworn, stated that he was born in Cumberland county, England; that he was a sailor on board the brig Vexed, Captain Thomas, of Boston, from New Orleans, bound to Philadelphia, with a cargo of sugar and molasses, and fifty thousand dollars in specie for the United States Bank and a draft of fifty thousand dollars for Stephen Girard of Philadelphia; that there were nine persons on board the Vexed, including the captain and crew; that the vessel sailed from New Orleans on the 8th or 9th of November—[on turning to our N. Orleans papers, we find that the Vexed cleared on the 7th Nov.]—that the vessel was commanded by Captain Thibaut; the name of the mate was Roberts; that the crew consisted of six whites and one black, one of the whites a boy. About a fortnight before the murder, one of the hands, Chas. Gibbs, came to witness, and told him that the ship had specie on board, and that it would be a good chance to kill the Captain, and take possession of the vessel. Witness refused to join in the affair, and heard no more about it—supposed no thought of it, nor that Gibbs was serious in his proposal. On the night of the 23d of November, while off the light house—[supposed Sandy Hook]—he was aloft fixing the sails, and on coming down, he heard a cry "the brig is ours." Immediately on his stepping on deck, Gibbs came to him and told him that the brig was theirs. Brown asked where the Captain was. Gibbs answered that he was overboard. "Where is the mate?" asked the witness. Gibbs replied, "he is also overboard; we have killed them both."

The crew then proceeded to divide the money, and put it into two boats, the jolly and the long boat.—They then examined the papers and burnt them all, including the paper money, except five dollars, which the steward put into his pocket—then scuttled the brig, and at 12 o'clock on Sunday night last they left her, after setting fire to the cabin. Witness saw her burn and sink before they had proceeded far from her. A gale soon after commenced blowing, and before they could reach the shore [the witness was in the long boat] they were compelled to throw overboard \$10,000. The jolly boat, containing three men, (two guilty and one innocent person) was lost in the gale, with the specie and three persons.

The others, four in number, on board the long boat, landed at Gravesend, Kings county, and after burying nearly all the money they had with them, went to the house of a Mr. Leonard, and offered him one hundred dollars to take them to Brooklyn. At this moment, Brown, the witness, told Mr. Leonard, of the transaction in which they had been engaged. Hearing this, Hatnell, one of the ringleaders in the affair, took Mr. Leonard aside, and told him that Brown was drunk, and was not to be minded.—that he knew not what he said. After this declaration, Mr. Leonard took the boy, one of the crew, into another room, and questioned him as to the truth of what Brown had said; the boy confirmed Brown's statement. All four were then taken, and lodged in the jail at Flatbush.

We learn further that Captain Thibaut was killed by a blow on the back of the head, with a pump-

break. The blow was repeated twice, and he never spoke after the first stroke. Stewart Church, one of the four in prison, is said to have inflicted the blows. This murder took place on deck. The mate was below at the time, and on coming up, was knocked down into the cabin, where he was struck several times, and was then thrown overboard before he was dead.

The men when taken up, had but a few hundred dollars among their persons. It appears from Brown's statement that they had buried their plunder in the sand; that he buried about \$700 dollars wrapped up in some clothes, among which was a red shirt.

We also understood, that the four men in prison had first undergone an examination before Justice Van Dyke, at Gravesend, and that the fact there came out, that they had buried their treasure, and it is supposed that it was searched for, by certain persons and found, but was not to be found after Brown's statement, made at Flatbush, of where it was buried. Officers were last evening in pursuit of suspicious persons.

It was also reported last evening, that between 3 and 4,000 dollars had been recovered.

We understand, that the Vineyard was insured in various offices in this city for upwards of \$30,000.

The examination of the other three prisoners will take place this day, at Flatbush.

HUNTSVILLE, Ala. Nov. 6.—Another Violation of Law.—A quarrel occurred at a grocery store in this town on Monday last, between James Martin of this place, and a man by the name of William Burton, who resides here before in the country, in which the latter received the contents of a pistol (10 or 20 shot) in his left side and back.—Burton is estimated to be dangerously wounded, but may survive the injury. Martin is a son of the old man, who was so unfeelingly beaten by persons unknown a short time since, of which an account was published in this paper, and this occurrence is said to have been in consequence of a dispute, as to the merits and demerits of Capt. Slick's band of lawless mercenaries. Martin was arrested on Tuesday, and on the afternoon of that day brought before his Honor Judge Perry for examination.—After a patient investigation of the circumstances he was placed in custody of the Sheriff until further orders—he was subsequently admitted to bail in the sum of five thousand dollars.

Distressing Mortality in a single family.—Died, in Monroe county, on White river, in the beginning of last week, Mr. Robert McElmurry, aged about 25; on the same day, his brother, Richard McElmurry, aged about 10; and about a week previous, Paulina McElmurry sister of the above, aged about 13 years; all children of the late John McElmurry, deceased, of Cardon. Also, about three or four weeks since, Mr. Robert Montgomery, aged about 18 or 19 years, a cousin of the above deceased persons. The disease which bore down the victims, was cold plague, which carried off its victims in a very short period after they were attacked with it.

A THIEF CAUGHT BY WHISKEY.—The store of Mr. Lemuel Newcomb, of Macon, was broken into on the night of the 6th inst. by a negro fellow, who having gained an entrance, proceeded to fill a trunk or two with goods. After having satisfied his curiosity respecting the contents of the desk and drawer, and tasted a dozen bottles of wine and porter, he finally slacked his thirst with a half pint or two of whiskey, and he started to go off with his booty; but ere he could succeed in his purpose, the liquor commenced operation, which brought him to a stand. He was found next morning, fast asleep, with his arms full of goods; and was safely stored in jail for trial.—Subsequently he was taken out and tried, and being convicted of larceny from the house, a prescription of 39 cowhemp pills a day, for four days, on an empty stomach, was given him by way of an alternative.—Savannah Republican.

Conflagration prevented.—About 2 o'clock yesterday morning, two watchmen discovered a fire in the tower of the new Mechanics' house, recently erected (but yet unfinished) by Dr. Beecher's Society in Bowdoin street. It was occasioned by the slacking of several casks of lime, which had been left exposed to the rain, and were half covered with water. The light of the fire was seen at some distance. It was extinguished by the watchmen, without making any alarm.—Boston Courier.

MURDER.—In West Chester, Penn. (as we learn from the Philadelphia Chronicle) a colored man, named Edward Williams, has been sentenced to death, for poisoning his wife last May. It appeared that he had formed an unlawful attachment to his wife's daughter by a former husband, which gave rise to frequent quarrels, and W. to get rid of her, purchased arsenic, which he administered, telling her it was wholesome medicine. He came very near escaping detection, but the deed was brought to light by the following trivial circumstance:—The undertaker observed a movement under the winding sheet probably occasioned by the air; but after she was buried he had an impression that W. did give his wife something to make her torpid, without kill her; and on inquiry found the apothecary who sold the poison. The body was taken up, and the cause of death easily ascertained.

MILD SEASON IN VIRGINIA.—The Virginia papers state, that in Frederickburg, the lilies are in bloom, and the early sown wheat has acquired so unusual a growth, that the fly has in many cases commenced its ravages. In some instances the farmers have been obliged to plough up the fields and sow their wheat over again. At Lynchburg, in some of the gardens, the second growth of plums are nearly as they are when at maturity. The editor of the Virginia says he saw and tasted ripe strawberries, gathered in an open field in Amherst. A gentleman in the vicinity of Rockville has ripe strawberries.

Accidents.—A son of Mr. Samuel Little, of Union town, Pa. aged 11, while assisting at a cider press was crushed to death by the pins which support the beams giving way, and letting them upon his head. Mr. Samuel Seely was killed in Fairfield, N. Y. at a chopping party, by running in the way of a falling tree. He was a good citizen in the prime of life.—A gentleman who was gunning near Salem, N. J. lately rested his gun across his arm, when it accidentally went off, and killed a lad in attendance.

The Philadelphia Inquirer mentions, that two young men, brothers, and the sons of a respectable physician of that city, during a gunning excursion on Saturday last, and when in the neighborhood of Bristol, fell into some slight difference, when the younger became enraged, drew a dagger, and plunged it to the heart of the elder, who expired almost instantly.

NORTHAMPTON, Nov. 24.—Fire.—On Tuesday night of last week, a barn of Mr. Hinckley, situated on the eastern side of Pleasant street, several rods from other buildings, was destroyed by fire, with its contents, consisting of about 20 tons of hay, 150 shocks of rye, wagons, ploughs, &c. The rye belonged to Henry Shepherd, an industrious young man. The fire was undoubtedly communicated by some villain or villains, and rewards amounting to 20 dollars, are offered for their detection.—Hamp. Gazette.

Singular fact.—There are now residing on Crane Island, in the St. Lawrence, two families in the same house, (of which the father of one is brother to the mother of the other. Each family has five children—in one all are sons, and all deaf and dumb; in the other all are daughters, and all deaf and dumb; and making (as persons in one house, all deaf and dumb, all cousins, and all the persons who are thus related. Conn. Mir.

TRANSFORMATION OF THE CATERPILLAR INTO THE BUTTERFLY.

The common belief is, that the caterpillar is changed into a butterfly—that is to say, that the crawling insect is transmuted into the winged and beautifully painted creature which every body admires. In common parlance this may be said to be the case; but, strictly speaking, the caterpillar is nothing more than the nurse of the butterfly, the latter being enclosed in the former. This wonderful arrangement of nature is placed beyond all doubt by the experiments of Swammerdam, Reaumur, and Cuvier. "In order," say the former, "to discover plainly that a butterfly is enclosed and hidden in the skin of the caterpillar, the following operation must be used. One must kill a full grown caterpillar, tie a thread to its body, and dip it for a minute or two into boiling water. The outer skin will, after this, easily separate, because the fluids between the two skins, as they thus means rarefied and dilated, and therefore they break and detach both the vessels and the fibres which they were united together. By this means the outer skin of the caterpillar, being separated, may be easily drawn off from the butterfly, which is contained and folded up in it."

This done, it is clearly and distinctly seen, that within the skin of the caterpillar a perfect and real butterfly was hidden; and therefore the skin of the caterpillar, must be considered only as an outward garment, containing in it parts belonging to the nature of a butterfly, which have grown under its defence by slow degrees, in like manner as other sensitive bodies increase by accretion. "But, as those limbs of the butterfly which lie under the skin of the caterpillar cannot without great difficulty, be discovered in the full grown caterpillar, unless by person accustomed to such experiments—because they are then very soft, tender, and small, and are, moreover, complicated or folded together and enclosed in some membranous covering—it is, therefore, necessary to defer the operation just now proposed, until the several parts of the butterfly become somewhat more conspicuous than at first, and are more increased and swelled under the skin by the force of the intruded blood and aqueous humour. This is known to be the case when the caterpillar ceases to eat; and its skin on each side of the thorax near under the head, is then observed to be more elevated by the increasing and swelling limbs, and shows the appearance of two prominent tubercles."—Insect Transformations.

From the Boston Transcript.

GRAPES.—It is told as a fact worth recording, that one hundred thousand pounds of grapes are annually raised, in the neighborhood of Boston. We know many grape vines in our city, which bear abundantly. Mr. Perrin May devotes much time to their cultivation, and his garden, this year, has been very prolific in this delicious fruit.

A sad and distressing accident occurred at Huntingdon, a few days since. While the workmen were engaged at building a lockpit on the canal, about three miles below that place, a small piece of steel, not more than half the size of a six cent piece, flew from the point of one of the mason's hammers whilst hammering a stone, which struck Daniel Thomas, one of the workmen, with such force, that it perforated his clothes and entered his bowels. The pain it caused to the sufferer at the moment was extreme, and caused him to faint; and though medical aid was instantly procured, yet after languishing about five days, he died of the wound.—U. S. Gaz.

Dr. Johnson's account of a Newspaper.—"I never derive more benefit or see more pleasure for the time," says Dr. Johnson, "than in reading a newspaper which has lately been issued from the press.—I do really believe that nothing adds so much to the glory of any country as a newspaper. Liberty is stamped legibly upon its pages, and even the fold is marked with freedom. Do you want to know how your country thrives? I point you to the press! There you shall find a piece perhaps under the head of legislative! Are you fond of Miscellany? Look there! What book can furnish such good accounts of our country, such wonderful, such extraordinary accounts of robbery, accidents, marriages, anecdotes of our Irish, English and Italian brethren, and many other things: such good as well as bad accounts from the Russians, Turks, Dutch, &c. Under all these considerations, who is there in this land of freedom that will not attend to an object so worthy of his regard?"

To cure sore eyes.—"Good morning, landlord," said a man the other day, as he stepped into a tavern to get something to drink.—"Good morning, sir," replied mine host:—"how do you do?"—"Oh! don't know," said the man, raising his goggles and wiping away the rheum, "I'm plagued most to death with these ere peckers."—"I wish you would tell me how to cure 'em," replied the landlord, "said the merry host.—"Wear your goggles over your mouth—wash your eyes in brandy—and I'll warrant a cure.—Constellation.

NOTICE.

It is of no small importance to any Society, Denomination, or People, that in their views and sentiments, their union be as nearly perfect as possible. It has been thought the union among the Ministers of the Baptist denomination might be made more complete and beneficial, by an interchange of thought, by mutual advice, by united prayer, &c. and that they may greatly promote each others happiness and interest.

For the formation of a Society to promote this important object, it was voted at the meeting of the New Haven Baptist Union Conference, at Essex, that a meeting be held with the Baptist Church in Haddam, on the last Wednesday in December next, at 1 o'clock, P. M.; at which time and place, the Baptist Ministers throughout the State are affectionately invited to attend.

PIERPONT BROCKETT.

NOTICE.

THE Board of Managers of the Connecticut Baptist Convention, are hereby notified that their next Quarterly Meeting will be held on Wednesday, December 8th at the Baptist Meeting House in the city of Hartford, at 1 o'clock, P. M.

JOHN COOKSON, Secy.

A CARD.

THE subscriber acknowledges with sincere pleasure and gratitude, the appropriation of \$30, by the Ladies of the "Middletown Female Colonization Society," to constitute him a life member of the American Colonization Society. And may the God of our fathers, who delivered them from the hand of oppression, bless their noble efforts, and crown them with success, that all the sons of Africa may be free. Middletown, Dec. 2, 1830. JOHN COOKSON.

MARRIED.

At Windsor, by the Rev. Augustus Bolles, Mr. Thomas Moore of Montgomery Co. Pa. to Miss Mary Child, of Windsor. At Simsbury, by the same, Mr. Royal Wilcox, to Miss Eliza Barnard, both of that town. At Suffield, on the 18th ult. by the Rev. Asahel Morse, Mr. Norman Hasting, to Miss Ann Remington. On the 23d ult. Mr. Anson Warner, to Miss Chloe E. Hanchett, all of Suffield. On the 25th ult. Mr. Thomas Gilett, of Granville, Mass. to Miss Martha Harmon, of Suffield.

At New Haven, Mr. Nathan Smith, Jr. to Miss Cornelia Bishop.

At Windham, Mr. Flisha G. Hammond, of Hampton, to Miss Olive Johnson, daughter of Levi Johnson, Esq. of the former place.

At Bristol, Mr. Hanford Penneyer, to Miss Emily Tuttle, daughter of Constant L. Tuttle, Esq.

At Warehouse Point, C. C. Tyler, Esq. of Middletown, to Miss Lydia H. Lathrop.

At West Springfield, Mass. Col. Prentice Williams, of Stockbridge, to Miss Amelia West, of the former place.

DIED.

In this city, Mr. Cyrus Thomson, aged 33. At Savannah, Geo. Mr. James Wells, of this city, 33.

At Farmington, very suddenly, on the 1st inst. Mr. Charles Pitkin, aged 71. He dined in usual health, and expired very soon after, with but a few moments illness.

In Winsted, on Thursday, the 2d of December, Mrs. Abigail Skinner, aged 62.

At Watertown, on the 21st ult. Mr. Garry Barnes, 18, son of Capt. Merritt W. Barnes.

At Windsor, Mr. Ephraim Eggleston, 64.

At Litchfield, Mr. Henry Wadsworth, 54.

At Torrington, Mr. James Eggleston, 66.

At Stamford, on Sunday morning, the 28th ult. Hon. John Day report, for many years a member of the House of Representatives of the U. S.

At New Haven, Mr. Benjamin Prime, 65. Mr. Newman Trowbridge, 49. Mrs. Margaret N. Derick, 28.

At Boston, Mr. Nicholas Kirby, Printer, 30, formerly of Middletown, U. Y. Oct. 15.

At Westmoreland, N. H. Oct. 15, Mr. Oliver Knapp, 81. He was born in New Fairfield, Ct. and embraced the Saviour in his youth, but did not make a public profession of religion until he was in his 36th year, when he was baptised and united with the 2d. Bap. church in Danbury; he afterwards removed with his family into the State of New York, and became a member of the 2d. Bap. church in Westmoreland. He was a devoted follower of his Master—lived in peace with all men, and was happy and resigned in death. "Mark the perfect man, and behold the upright, for the end of that man is peace."

FOR SALE BY

GEORGE W. BOLLES,

At the Dispensary and Office, in Main Street, next door west of Bolles and Day's Store.

DRUGS, MEDICINES, PAINTS, & DYE-STUFFS, INDIA & TURKEY OPIMUM, ESSENCES, and such Medicines or Chemicals as are commonly used in the prevailing diseases.—Also Dr. THOMAS BROWN'S

FOR INTemperance,

Which from actual experiment and fact, is proved to be an effectual cure of the depraved and vitiated taste for ardent spirits, as well as a safe emetic in removing the contents of a foul stomach; at half the price of Dr. Chamber's medicine, with Bitters for weakness of stomach which entire abstinence may occasion, and without any destructive consequences that may follow the use of other medicine. Persons obtaining this remedy, may rely on a faithful and inviolate regard to secrecy, as respects publication (if requested,) though in some instances, recommendations in this city have been offered by persons that would be published by their own consent, if necessary, of its safe, beneficial effects, and entire removal of the vitiated taste for Spirituous Liquors. Also Dr. WHITE'S

Vegetable Tooth-ache Drops,

Effectual in right cases out of ten, for removing pain, and stopping the decay of a diseased tooth—being thereby a useful remedy for every Dentist.

Among the Medicines are

Gum Camphor, (Ind. & Am. refined.) Patent Barley, Dr. Gordan's Tinct. Columbo, Ext. Angustura, Ext. Dandelion, Flor. Chamomile, Sulphat. Quinin, Peruv. Bark, Ext. Glycyrrhiza, Ind. & Turk. Rhubarb, White and Red Lead, Ven. Red, Carmine, Cochineal, Gamboge, Indigo, Pruss. Blue, Rongee, Span. Brown, do. White, Chinese Yellow, Oil Soap, Nutmeg, and Spices, Sugar Toys, Acidulated Drops, &c. &c.

Also J. J. J. CYMBAL, a fine, portable Instrument, of 6 strings, and case complete.

Hartford, Dec. 3, 1830. 40

NOTICE.

THE Court of Probate for the District of Hartford, has allowed six months from this publication for the creditors of the estate of ISAAC BIRGE, late of Bolton, deceased, to exhibit their claims to

SIMON BIRGE, Executor.

Manchester, Dec. 1st 1830. 3w46

AGENTS WANTED.

A NUMBER of active, enterprising young men are wanted immediately, to obtain subscribers for the Sunday School Journal. The terms will be very advantageous, and will be made known on application at the Depository, 146 Chemo street, PHILADELPHIA, in person, or by letter, post paid.

PROBATE NOTICE.

A Court of Probate, holden at Hartford, within and for the District of Hartford, on the 15th day of November, A. D. 1830.

Present, JAMES DODD, Judge.

Prudence Ramsdale, Administratrix on the estate of Robert W. Ramsdale, late of Hartford, within said district, deceased, having represented said estate insolvent, and giving notice to all concerned, to appear before this Court the present day, at 9 o'clock, A. M. to be heard relative to the appointment of Commissioners, and no one appearing.

This Court doth appoint Capt. Freeman Crocker, and Dr. George W. Bolles Commissioners to examine and adjust the claims of the creditors of said estate; and also doth decree that six months be allowed them to exhibit their claims to said commissioners, after they shall have given public notice of this order by advertising the same in a newspaper printed in Hartford, and by posting a copy thereof on a public sign post in said town of Hartford.

Certified from Record. JAMES DODD.

N. B. All persons indebted to said estate, are requested to make immediate payment to PRUDENCE RAMSDALE, Administratrix.

HARTFORD LADIES SHOE STORE.

The proprietor of this establishment, tenders his most grateful acknowledgments to the Ladies of the city and country, for the very liberal patronage and encouragement they have afforded the Hartford Ladies Shoe Store the past year, and would inform them and the public, that his store is completely furnished with every kind of French and Leather Boots and Shoes for Ladies, and Children in great variety; also, India Rubber Over Shoes for the approaching winter. No exertion shall be made to redeem the first pledge given, that he would fit the foot, please the fancy, promote the interest, and secure the approbation of all who may favor him with a call. See Other, Seal, and Leather Caps, for Gentlemen and Boys, all very cheap for cash.

WANTED.—Two Journeyman, first rate workmen, at Gentlemen's fine Boots and Shoes.

NORMAN SMITH.

Hartford, Oct. 21, 1830. 6w4

POETRY.

For the Christian Secretary.
THE BEST FRIEND.
[Prov. xviii. 24.]

In the beautiful spring tide of life and of joy,
When the sun flings its beams of delight o'er the sky,
When pleasure invites us, her walks to attend,
Our enjoyments are doubled, if shar'd with a friend.

When sickness and pain rob the cheek of its bloom,
And sorrow throws o'er us her mantle of gloom,
Though a host of distresses the spirit may bend,
Still—still we're supported and cheer'd by a friend.

And sweet is the solace of friendship in death,
When the lov'd one bends o'er to receive the last breath
Like an Angel of Mercy, in love to us given,
To cheer us, and guide to the threshold of heaven.

Is friendship thus sweet? then let me recommend,
The Saviour himself, as your soul's chosen friend;
Thro' death he'll attend you, and in heav'n will prove,
That *His* is more precious, than a brother's fond love.

From the London Imperial Magazine.
THE WIDOW'S MITE.

Believer! hath the Lord increased,
With bounteous hand, thy store?
And while thy neighbour's wealth hath ceased,
Doth thine augment the more?
Then let the poor, the wretched share
A portion of thy gain;
But give in faith, and give with prayer,
Else all thy gifts are vain.

Tis writ that once the Saviour stood,
While crowds the temple sought,
And with unerring glance review'd
The varied gifts they brought;
The rich, the great, swept proudly by,
And cast their offerings in;
But oft the haughty step and eye
Defiled the act with sin.

At length, a widow, poor and lone,
Came bent with years and woes;
And in those mites she throws;
Ill can that weak and shrivell'd hand
The scanty pittance spare,
But faith and love the gift demand,
And lo! the gift is there.

And doubtless, some that gift beheld,
With wonder and with pain;
And some the act had fain repell'd
With ill-conceal'd disdain;
But Christ the holy motive priz'd,
And heard the contrite sigh,
And taught that deeds by men despised,
May have their praise on high.

"That widow mark, whose hoary head
Has long with anguish striven;
Her's is the noblest gift," he said,
"Which has this day been given;
The rich, the great, whose means o'erflow,
A fraction have let fall;
But she, from home of want and woe,
Comes forth and gives—her all!"

From the Imperial Magazine.
THOUGHTS ON DEVOTION.

Devotion, considered simply in itself, is an intercourse between the creature and the Creator; between the supreme self-existent, incorruptible Spirit, who formed and who preserves the universe; and that particular spirit with which, for awful reasons, he has animated a portion of *matter* upon earth to give existence to man. It is an act in which the soul divests itself of outward things, flies into heaven, acknowledges its guilt, and pours forth all its wants, wishes, hopes, and fears into the bosom of an Almighty Friend.

Though this devotion, in its first stages, may be a wearisome or insipid exercise, yet this arises merely from the depravity of our nature, or the influence of our passions. Through Divine assistance a little habit will overcome this reluctance. When we have fairly entered on our journey, "the ways of this wisdom will be ways of pleasantness, and all its paths peace." True devotion, no doubt, requires some considerable degree of abstraction from the world. Hence modern Christians treat it as a vision—hence many modern writers have little of its unction. But it glows in the Scriptures, it warms us in the fathers, it burned in an Austin and in many others of those persecuted martyrs who are now with God. That we hear little of this true devotion is not wonderful. It makes no noise in the circles of the learned or the elegant. Under a heap of worldly cares we smother the lovely infant, and will not let it breathe. Vanity, ambition, pleasure and avarice quench the celestial fire. And these, alas are too much the god of mortals. Ever since the world began, writers have been amusing us only with shadows of this piety instead of giving its soul and substance. Superstition has placed it in opinions, ceremonies, austerities, pilgrimages, persecution, an august temple, or splendid imagery, which have little connexion with sentiments or spirit. Enthusiasm has swelled with unnatural conceptions, and obtruded a spurious offspring on the world, instead of this engaging child of reason and truth, while the lukewarm have rested in a few outward ceremonies, which have had no vigor, and as they sprang not from the heart, never entered the temple of the Most High.

Real piety is of a very different and much more animated nature. It looks up to God, sees, hears, and feels him in every event, in every vicissitude, in all places, in all seasons, and upon all occasions. It is theory, vivified by experience; it is faith substantiated by mental enjoyments; it is heaven transplanted into the human bosom; it is the radiance of the divinity, warming, encircling man; it is the spiritual sense gratified by spiritual sensations.

Without this, all ceremonies are inefficacious. Books, prayers, sacraments, and meditations, are but a body without a soul—a statue without animation.

That man is as capable of such an intercourse with his Maker, there are many living witnesses to prove, without having recourse to the visions of fanatics, or the dreams of enthusiasts. Its source may be as clearly ascertained as those natural causes may be discovered whence visible effects result; and in both cases the reasonings which conduct our inquiries to their conclusions, are equally philosophical. God is a spirit. So is the mind. Bodies can have intercourse. So can souls. When minds are in an assimilating state of purity, they have union with their Maker. This was the bliss of paradise. Sin interrupted it, and holiness must restore it. To a soul thus disposed, the Creator communicates himself in a manner which is as insensible to the natural eye as the falling dew, but no less refreshing to its secret powers than that is to vegetation. The primitive saints are describing this when they speak of their transports. David felt it when he longed for God "as the hart panteth after the water brooks." St. Paul knew it when he gloried in his tribulations. It was embodied in him when he was "carried up into the third heaven, and heard things not lawful to be uttered." St. Stephen was filled with it when he "saw the heavens opened," and prayed for his murderers. By it martyrs were supported, when they were stoned and sawed asunder. And until we feel it ourselves, we shall never fully know how gracious the Lord is. If we can acquire this spiritual abstraction, we shall at once have made our fortune for eternity. It will be of little moment what may be our lot on earth, or what the distinguishing vicissitudes of life. Prosperity or adversity, health or sickness, honor or disgrace, a cottage or a palace will all be so many instruments of glory. The whole creation will become a temple. Every scene and every object will lead our minds to God, and in his greatness and perfection we shall insensibly lose the littleness, the glare, and tinsel of human things.

From Douglas on the Advancement of Society.
INFLUENCE OF NEW-PAPERS.

press may in some degree be judged of, from the exertions which the Times journal, in cases of urgent extremity has suddenly and successfully made in behalf of the unfortunate, and the relief which it has thus afforded where individual efforts would have altogether failed in the promptness and in the efficacy required; and the extent of such aid may clearly be seen from the subscriptions which are poured in to succor the distressed whenever the newspapers unite in representing their case to the public. At present these journals do not act upon a plan sufficiently systematic to show what could be done by great talents pursuing the same object from day to day, and from year to year; and we must rather look to the past than to the present, to the times when the periodical press had not acquired the influence which it now possesses, for an example of the over-ruling force it can put forth, and of the mastery it can gain over the thoughts of the age, and of the current it can give to the general feeling. This example we may find in the Letters of Junius, which, in a great measure, gave a new tone to public sentiment, and still continue to exert an influence hostile to the rulers of the country; and though, from the manifest disregard of truth in many of its statements, and the want of candor throughout, it is no longer, if it ever was, an authority in this country, and acts only in the deathless sting it has left behind it; yet abroad it maintains a high reputation, and is a work of acknowledged reference, and was the book which the Emperor Napoleon consulted as the index of the national sentiments when he had the prospect of finding a refuge in England. If a writer who possessed equal talents with Junius, and who had on his side, what the other wanted, the force of truth, there can be no doubt that he would exercise a paramount sway over his contemporaries, and leave behind a long enduring authority and a lasting reputation.

A religious writer of popular talents, and of a forcible style, could have no station of more extensive usefulness than the direction of a weekly newspaper. Neither the pulpit nor the senate house could afford him a more various or more ample field. Every good cause would require his assistance, and would receive his easy and effectual support. He could open the fountain of public liberality, and direct its currents wherever they were required, while at the same time, he could mould the exertions of benevolent societies, and shape them into a more efficient form. Unconfining to any party or society, he would be the mutual benefactor of all, and their general defence; for, lightly armed, and ever ready for action, he might be the earliest to repel an attack, and the first to lead in advance.

INCREASING IMPROVEMENT OF SOCIETY.

An improvement is taking place in the mutual action of society upon itself: the influence of the higher upon the lower, is now met by a counterinfluence, and the progress which those of the lower extremity of the social scale are now making, will have an accelerating effect upon those immediately above them, and the speed of every class will be augmented from the fear of being overtaken. The extremes of society are done away. There are no longer hereditary bondsmen, deprived of all hope of ascending in the scale whatever might be their moral worth or industry; and there are no hereditary classes, privileged to inactivity and folly, and exempted, by their high rank, from the loss of consideration by their loss of character; but public opinion is brought to bear upon all; and all, by heavy penalties, are made to feel themselves responsible. Thus Society has gained a doubly accelerating force; the improvements that are adopted by the higher classes are emulously caught, and rapidly

transmitted to the lower, and the advancement of the latter urges a new progress upon the former, and those who have least in their power are still enabled to return in part the benefits they receive. The schools of arts which are instituted for the instruction of mechanics will ultimately have the effect of spreading and advancing the knowledge of natural philosophy among all ranks of the community. A knowledge of the elements of mechanical and chemical science, from the example held out by workmen in towns, will be judged essential to the ordinary course of education, and become prevalent in every method of instruction. The demand created by these schools for teachers will give encouragement to young men prosecuting philosophical studies, and afford them an opportunity of discovering whatever powers they may possess. That patronage and incitement which governments ought to hold forth in the aid of scientific knowledge will, in some measure, be supplied by the contributions which are raised by the operative classes; and the openings which their instruction will afford to rising merit may compensate for the want of the fostering care which the rulers of this and other countries ought to have bestowed on the abstract research of truth.—*Id.*

IMPROVEMENT OF GOVERNMENTS.

Governments, as well as their subjects, begin to feel the force of that change which time is slowly but inevitably producing. Before the French revolution, they showed the influence they felt by being gently carried along by the stream of opinion; and since that time, by violently struggling against it. The twenty years which preceded the French revolution were distinguished by a greater reform of abuses than had taken place in the preceding century, till at last the monarchs of Europe became alarmed at the rapidity of the current which was so rapidly bearing them along. A wide re-action has since taken place, and the violence and want of principle by which the changes in France were marked, have been accompanied, as is always the case, with want of permanence in those institutions that were designed to supplant the former ones; still the old governments, though successful in their opposition, have found it prudent to give up many of the arbitrary exercise of their power within narrower limits. Overawed by the presence of an invisible but every where diffused enemy, they have suspended their ancient animosities, and have united in the only principle, in which they are ever likely to be permanently agreed, in the perpetual design of crushing the rising liberties of the world.—*Id.*

LADIES' DEPARTMENT.

TO YOUNG LADIES.

The address delivered to the young ladies in the Female Academy at Nashville, by the honorable Mr. Grundy, United States senator, contains the following admirable remarks:—

In all your associations in life, remember one thing, always prefer the company of the wise and well informed. Of all the vices which prevail in our country, none produce such havoc of human happiness as the prevalence of drunkenness in the male sex—this makes more female hearts bleed, and children cry for bread, than all other vices combined. To remedy this evil has engaged the anxious solicitude of the greatest and best of men. They have seen its increasing ravages, destroying and polluting the moral atmosphere of our country; hence temperance societies have been established, and they have effected much good; your sex can make a radical reform; female power and influence can extirpate this monster from our land; and if on this day I can enlist you, the 117 daughters of this institution, to engage heartily in this good work, I should believe I had done more for my country's good than I ever have or shall be able to perform in public or private life. You inquire, How can we do such mighty things? The answer is a plain one; Treat not as your equal or companion the young man who is addicted to this vice—let no false delicacy restrain you—be bold in doing good. Should you be walking to church or any other place with him, immaterial what his fortune or standing or family, and discover the tainted, poisonous breath, withdraw your hand from him. Should he complain, tell him it is a part of your education; that you learned it at the Nashville Female Academy, where you were taught nothing evil.

To those young ladies who have finished their education, and are about to take their final leave of this institution, I wish to make a few additional observations. You have completed your education here, but your mental improvement ought not to cease. You have not received an education for the purpose of going home and forgetting what you have learned, and this will be the case unless you carefully review what you have learned, and extend your knowledge beyond its present limits. To enable you to do this, you must avoid the fashionable mode of wasting time, which is produced by visiting from house to house for the mere purpose of idle amusement and conversation; always remember, that time mispent is treasure thrown away. In your intercourse with the other sex, respect yourselves too much to become the associates of stupid fops, and coxcombs, who devote their whole time to the decoration of their persons, and entirely neglect the cultivation of their minds; these are senseless things, unfit companions for refined, intelligent females. Cultivate an acquaintance with men of intelligence, men who place higher estimate upon their minds than upon their persons; from such men you may learn something valuable.

If you discover a young man's breath minted and spiced, to disguise and conceal the effects of spirits, put him down as destined for a drunkard, and a hypocrite already; treat him with scorn and contempt. In acting in this way your mothers, and aged matrons, who now hear me, will sustain you—your fathers will applaud

you—"the whole moral and religious community will speak out in your behalf, and hail you as the future mothers in Israel." Do not imagine when you leave this place, that those who have with so much care and anxiety directed your studies will be unmindful of you; their kindest solicitudes will attend you in all future life; and should they learn that you are practising the precepts they have taught; that you are doing good to all around you; that you are benevolent and charitable, instructing the ignorant, and above all, teaching, as becomes your sex, those who are out of the way, the road that leads to everlasting happiness—then they will exult with joy, and say with modest pride, "We taught them."

LAST HOURS OF DR. WATTS.

Little more than half an hour before Dr. Watts expired, he was visited by his dear friend, Mr. Whitfield. The latter asking him "How he found himself?" the doctor answered, "Here I am, one of Christ's waiting servants." Soon after, a medicine was brought in; and Mr. Whitfield assisted in raising him up in the bed, that he might with more convenience take the draught. On the doctor's apologizing for the trouble he gave Mr. W. the latter replied, with his usual amiable politeness, "surely, my dear brother, I am not too good to wait on a waiting servant of Christ?" Soon after, Mr. Whitfield took his leave; and often regretted since, that he had not prolonged his visit, which he would certainly have done, could he have foreseen that his friend was but within half an hour's distance from the kingdom of glory.

Dr. Jennings has preserved a few of Dr. Watts' dying sayings. "Tis to be wished that he had recorded more of them. 'I bless God,' said the ripening saint, 'I can lie down with comfort at night, unsolicited whether I awake in this world or another!' His faith in the promises was lively and unshaken; 'I believe them enough to venture an eternity on them!' Once to a religious friend he expressed himself thus; 'I remember an aged minister used to say, that the most learned and knowing Christians, when they came to die, have only the same plain promise for their support, as the common and unlearned. And so,' continued the saint, 'I take this plain promise of the Gospel that are my support; and I bless God they are plain promises, which do not require much labour and pains to understand them; for I can do nothing now, but look into my Bible, for some promise to support me, and live upon that.' On feeling any temptations to complain, he would remark, 'The business of a Christian is to bear the will of God, as well as to do it. If I were in health, I could only be doing that. And that I may do now. The best thing in obedience is, a regard to the will of God, and the way to do that is to get our inclinations and aversions as much mortified as we can.—Gospel Mag. for January, 1776.

TRUE KNOWLEDGE.

Whatever other knowledge he may be endowed with, he is but an ignorant man who doth not know God, the author of his being, the preserver and protector of his life, his sovereign and his judge;—the giver of every good gift, his surest refuge in trouble, his best friend or worst enemy;—the present support of his life, his hopes in death, his future happiness, and his portion forever:—He is but an ignorant man who does not know his relation to God; the duty that he owes him; and the way to please him by whom he can be made happy or miserable for ever;—who does not know the Lord Jesus Christ, who is the way, the truth, and the life.

If a man by a vast and imperious mind, and a heart large as the sand upon the sea-shore, (as it is said of Solomon,) could command all the knowledge of nature and art, of words and things;—could attain to a mastery in all languages, and sound the depths of all arts and sciences;—measure the earth and the heaven, tell the stars, and declare their orders and motions; could discourse of the interests of all states, the intrigues of all courts, and reason of all civil laws and constitutions, and give an account of the history of all ages;—could speak of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springs out of the wall; and of beasts also, and of fowls, and of creeping things, and of fishes;—and yet should be destitute of the knowledge of God and Christ, and of his duty; all this would be but an impertinent vanity, and a more glittering kind of ignorance; and such a man, with all his knowledge, would be undone for ever.—TILLOTSON.

THE PETRIFIED FOREST OF THE WEST.

The Illinois Magazine contains an article relative to the existence of a forest of petrifications in Missouri. For a distance of twenty miles, over a high, open prairie, inaccessible to inundation, on the margin of the Missouri river, a few miles below its junction with the Yellow Stone, the earth is covered with the stumps, roots, and branches of petrified trees, as if a great forest had been transformed into stone, and prostrated by some mighty convulsion of nature. Some of the stumps are fifteen feet in circumference. The editor of the Illinois Magazine has the following remarks:

"The existence of petrifications, at a point inaccessible to inundation, is, as far as we are advised, a phenomenon in scientific history. The agency of water and of mineral substances is supposed to be necessary to the production of these formations; we know of no instance in which they have been produced by the action of the atmosphere, nor can we imagine any rational grounds upon which such an hypothesis could be sustained. If we are right in our conjecture, the country in which these petrifications exist must have been, at some period, submerged in water. But when? Are these the remains of antediluvian trees? Did Noah's flood cover this portion of the earth long enough to produce such an effect? Or have these high grounds been covered with water at a period subsequent to the general deluge?"

DIALOGUE ON TEMPERANCE.

A wealthy manufacturer from the west of Scotland, while at Edinburgh on business, called upon Dr. Gregory for his advice. He was a man of middle stature, rather corpulent, with a rosy complexion, and whose exterior altogether bespoke the comfortable liver. After seating himself, the following dialogue ensued:—

Gentleman—Well, Dr. Gregory, I have come up to Edinburgh in the way of business, and I thought I would take your advice about my health.

Doctor—Your health sir? What's the matter of you?

Gent. I'm no just see well i' the stomach, I'd like to be.

Dr. The stomach! I suppose you are drunkard or a glutton then, sir.

Gent. Na, na, Dr. Gregory, ye canna say that—ye canna say that; ye maun ken that I am a sober man, and a temperate man, and a deacon of the kirk, as my worthy father was afore me.

Dr. Well, let us see: what do you eat and drink? what do you take for breakfast?

Gent. I take coffee or tea wi' toast, and fresh egg or a bit o' salmon, though I have no much appetite for breakfast.

Dr. Yes; and then you take something between lunch and breakfast and dinner?

Gent. I canna say I care ower much about the lunch; but can take a bit o' bread and cheese and a glass o' ale, if it be there, but canna say I care ower much about it.

Dr. Well, what do you eat for dinner?

Gent. O! I'm no very particular, though maun say I like my dinner.

Dr. I suppose you take soup first?

Gent. Yes, I can say I like my soup.

Dr. And a glass of porter or brandy or water with it?

Gent. Yes, I like a glass of something wi' my soup.

Dr. And then you have fish or beef or mutton, with vegetables?

Gent. Yes.

Dr. And a glass of ale or porter with them?

Gent. Yes, I take a glass o' ale now and then wi' my meat.

Dr. And then you have boiled fowl and bacon, or something of that sort I suppose?

Gent. Yes, I maun say I like a bit o' fowl and bacon now and then.

Dr. And a glass of something with them?

Gent. Yes.

Dr. And after the fowl you have a pudding?

Gent. I'm nae fond o' the pudding, but can take a bit if it be there.

Dr. And you must drink wine with your pudding?

Gent. I canna take ower much o' the wine, but if I ha' a friend wi' me, I take a glass o' so.

Dr. And then you have cheese or nuts?

Gent. Yes—the gudewife is ower fond o' them, but I canna say I care much about them.

Dr. But you take a glass of wine or tea with your nuts?

Gent. Yes, a glass or two.

Dr. Well you do not finish your dinner with out whiskey punch?

Gent. I find my dinner sits better on my stomach with a little punch, so I take a glass or so.

Dr. And you have tea I suppose?

Gent. Yes, I maun take my tea wi' the gudewife.

Dr. And a bit of something with it?

Gent. Yes, I can take a bit o' something, if it be there.

Dr. But you do not go to bed without supper?

Gent. Na, na, Dr. Gregory, I canna say I like to gang to bed without my wee bit supper.

Dr. And what do you eat for supper?

Gent. O! a bit o' only little thing—a bit o' salmon, or boiled tongue, or cold fowl.

Dr. And a glass of something with it?

Gent. Yes.

Dr. And can you go to bed without a night cap of hot punch?

Gent. I maun say I sleep the better for a glass o' hot punch, though I canna say I care ower fond o' the habit.

Dr. Well, Sir, you are a fine fellow: you are, indeed, a fine fellow! You come to me with a lie in your mouth, and tell me you are a sober man, and a temperate man, and a deacon of the kirk, as your worthy father was before you; and you make yourself out, by your own statement, to be a glutton and a wine bibber, and a whiskey tippler, and a beer swiller, and a drinker of that most abominable of all compositions called punch. Go home, Sir, and reform yourself, and become temperate in your eating and drinking, and you will have no need of my advice.

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